

ETERNAL SECURITY (46)

Biblical salvation is not a work of man; it is completely a work of God. God the Father saves people according to His purpose, His power, His love, and according to His Son's prayer. God the Son died, arose, advocates, and intercedes for the believer. God the Spirit regenerates, indwells, baptizes, and seals the one who believes. One who claims he may lose salvation denies all of these precious Biblical and theological truths.

One might ask, in view of such overwhelming Biblical revelation, how does any person conclude that one may lose his salvation? Before we analyze verses that are used to try to defend this, it is imperative that we understand the thinking process of those who claim you may lose your salvation. The theology of the Arminian is based on several faulty misconceptions, all of which need to be pointed out in this study.

QUESTION #12 – What is the Arminian's view of the major doctrines connected to salvation?

There are seven doctrines we need to examine to begin to understand how so many can falsely conclude it is possible for one to lose salvation:

(Doctrine #1) - The Arminian view of Original Sin.

Arminianism, as would be expected, puts very little emphasis on the fact that man is born with a sin nature and because of that he does not have an ability in and of himself to choose God (**Ephesians 2:1-2; Romans 3:10-12; 5:10**). This lack of perspective leads to other misconceptions because it upgrades and elevates the will of a sinful unregenerate man not only to the unbiblical level that he can, in and of himself, choose at any time to be sinlessly perfect. The issue of salvation, therefore, does not become an issue pertaining to the will of God, but totally the will of man.

In spite of the fact that the Bible clearly asserts that sinful man will not choose God and that he is born with a nature that is dead in trespasses and sins, the Arminian denies this. He denies that God must save the depraved sinner. He denies that is God who must convict, convert, and keep. He denies that salvation is by God's grace alone. Those who believe you may lose your salvation, never seem to realize how desperately wicked and depraved the lost heart really is. The original state of sin is just glossed over by the Arminian.

(Doctrine #2) - The Arminian view of Universal Grace.

Arminians believe and teach that all people have the same ability at the same time to believe. Over and over again the Bible states that one who is lost cannot and will not believe, in and of himself (**Romans 3:11; I Corinthians 2:14; II Corinthians 4:3-4; Ephesians 2:8-9**). Christ, Himself, taught that salvation would come as a result of the Holy Spirit, not as a result of the will of man (**John 3:3, 6; 16:7-11**).

Even though these are the Biblical facts, the Arminian denies them. It is this human emphasis that leads the Arminian to conclude that one may lose his salvation. The Bible clearly states that a lost person is convicted of sin, of righteousness, and judgment by God (**John 16:8**). The Bible clearly states that a lost person is drawn to Christ by God (**John 6:37, 44**). The Bible

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clearly states that a lost person is given understanding by God (**II Corinthians 4:3-4**). The Bible clearly states that a lost person is granted repentance by God (**Acts 11:18**). The Bible clearly states that a lost person has a heart opened by God (**Acts 16:14**). The Bible clearly states that a lost person is given faith and salvation by God (**John 2:8-9; John 1:12-13; James 1:18**). **Clearly the Bible reveals that the key work in salvation is the work of God, not the work of man.**

God has mercy on whomever He wants and He doesn't have mercy on whomever He wants (**Romans 9:18**). If we leave reason out of the picture and base our views on pure Biblical revelation, we must conclude that salvation is not determined by man but by God, and we have no right to question Him concerning His saving work (**Romans 9:20**).

(Doctrine #3) - The Arminian view of Divine Decrees .

The Doctrine of Divine Decrees asserts that God is carrying out His Sovereign plan which He established in eternity past. **Arminianism refuses to accept God's total sovereignty in saving a soul.** It attempts to avoid or somehow explain away such passages as **Romans 8:30; Ephesians 1:3-14**. It attempts to make God's revelation completely fit in with God's reason .

(Doctrine #4) - The Arminian view of the Fall .

The fall of man is a necessary doctrine for the grace of God. Dr. Chafer says: "Apart from the fall with its complete ruin of the race, there could be no sufficient basis for the doctrine of sovereign grace with its utter disregard for human merit, nor for a defense against the notion that sovereign election represents a respect of personal qualities in man on the part of God" (Vol. 3, p. 279).

Not all Arminians deny the fall, but they do minimize the extent of it. Arminians do not want to admit that man is totally and utterly lost and cannot do anything in and of himself to change his status (**Romans 3:10-12**). Somehow Arminians want to make man capable of saving and keeping himself. This lessens the extent of the fall, thus lessening the extent of God's grace.

An Arminian will discover in himself many backslidings and failures. He will never fully have peace and rest from his sin, because he still relies in some way on his own works rather than the pure grace of God.

(Doctrine #5) - The Arminian view of Omniscience .

Arminians struggle with the omniscience of God. God's omniscience teaches that God's knowledge is unlimited and that He foreknows and even foreordains whatever comes to pass. As Dr. Chafer said: "Merely to foreknow what will be determined by secondary causes, leaves the entire program of events adrift without chart or compass" (Vol. 3, p. 280).